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present-day task of the church, a theology which shall form "an intellectual basis for the new faith, passion, and enterprise of the church of Christ," Dr. Gordon discovers the supreme divinity of Christ, the incarnation, the dispensation of the Holy Spirit, and salvation through the achievement of a righteous character. If this is Universalism, it is at least a far richer, more positive and symmetrical teaching than that which has commonly gone under that name.

Dr. Gladden, in his setting forth of the "Social Problems of the Future," calls attention to the difficulties which beset all attempts to meet the questions of taxation, monopoly, labor organization, and pauperism, save by the courageous and unswerving application of the law of brotherhood.

"The Church of the Future," in Dr. Tucker's definition of it, must stand for intellectual freedom, for social redemption, for the fearless use of the truth, and for the training of the social conscience.

Dr. Charles A. Berry's address upon "Beecher's Influence upon Religious Thought in England" emphasizes the fact that Mr. Beecher was a great orator because he was a powerful thinker. His influence was not that of a pulpit rhetorician merely, reaching those only who came under the spell of his personal presence. In England he taught impressively and convincingly from the printed page. Dr. Berry unites with Dr. Abbott in finding the secret of Mr. Beecher's power over men and his peculiar contribution to the thought of the age in which he lived in his vivid conception of the living presence of Christ in the world, the deliverer and companion of men.

Taken altogether, *The New Puritanism* is an inspiring book. One hears in it voices of courage and hope, summoning the church of Christ to larger service and to clearer vision of the truth which makes men free.

A. K. PARKER.

CHICAGO, ILL.

A TREATISE ON THE PREPARATION AND DELIVERY OF SERMONS.

By JOHN A. BROADUS, D.D., LL.D. New (twenty-third) edition, edited by EDWIN CHARLES DARGAN, D.D., Professor of Homiletics in the Southern Baptist Theological Seminary, Louisville, Ky. New York: A. C. Armstrong and Son, 1898. Pp. 560. \$1.75.

THIS is the the twenty-third edition of a very popular treatise on homiletics. The book, as it was first written, has been before the pub-

lic for twenty-eight years. It has been received with such favor that it has passed through twenty-two editions. It has been used as a text-book by many theological schools in both Great Britain and the United States. Many Christian pastors of all denominations have been stimulated by its pages. Two editions of it were issued in England. It has been studied, in its English form, in the mission schools of Japan. Translated into Chinese, it has been serviceable in training Chinese theological students. An edition in Portuguese has been prepared for the use of the mission schools of Brazil. No treatise on homiletics in the English tongue has probably ever been received with such favor.

The present editor, Dr. Dargan, was, for nearly three years immediately preceding the death of Dr. Broadus, his associate professor of homiletics. Brought thus into very intimate relations with the author, he learned the changes that he proposed to make in a new edition of his treatise. Some of these Dr. Broadus committed to writing in the form of notes, he verbally mentioned others in repeated conversations with his colleague. All these alterations proposed by the author have been incorporated in the text of this edition, together with a few by the editor himself.

We have no wish even to suggest any adverse criticism. The book needs no commendation; it speaks for itself by its unparalleled success.

GALUSHA ANDERSON.

THE UNIVERSITY OF CHICAGO.

A VINDICATION OF THE BULL "APOSTOLICÆ CURIÆ." A Letter on Anglican Orders. By the CARDINAL ARCHBISHOP AND BISHOPS of the Province of Westminster. London and New York: Longmans, Green & Co., 1898. Pp. 122. 1s.

THE papal bull on Anglican orders, published recently, called forth, soon after its appearance, a reply from the Anglican archbishops of Canterbury and York. The reply has occasioned this vindication from the pens of some of the highest English Roman Catholic prelates. It contains little that is new. Indeed, the chief purpose of its writers is to set forth the argument of the bull in the clearest language, and thus to remove some misapprehensions. The argument of the bull, as of this vindication, refers almost wholly to a single point. The Anglican orders are valid if the Anglican reformers, who withdrew from the papacy, and hence had Roman Catholic ordination, intended